

"In the Latter Days, the sun shall rise from the West" — Holy Prophet Muhammad (Peace and blessings of Allah be upon him)

خَاتَمُ النَّبِيِّينَ

## FINALITY OF THE PROPHET MUHAMMAD(SA)

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A Pillar of Faith and Unity

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*Hazrat Mirza Ghulam Ahmad (may peace be upon him)*

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by His Holiness Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (the Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam: peace, universal brotherhood, and submission to the Will of God in its pristine purity.

His Holiness Hazrat Ahmad (as) proclaimed in the commentary of Verse 6 of Chapter 98 of the Holy Qur'an: "[Islam] is the religion of the people of the right path."

The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love

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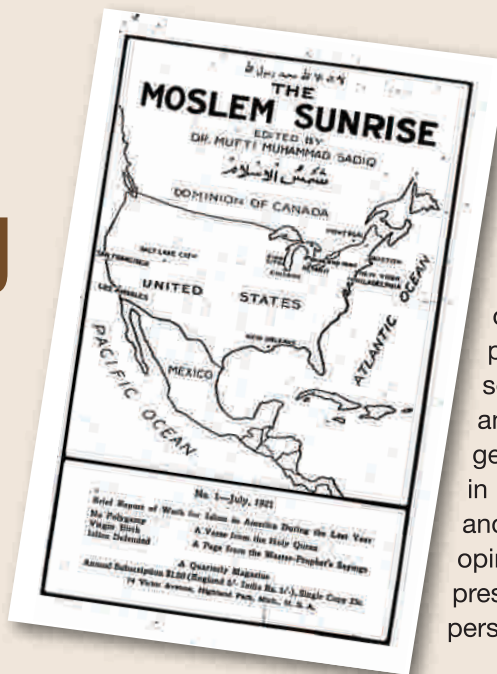
**"There is no compulsion in religion"**  
(The Holy Qur'an: 2:257)

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been led by the elected successors of His Holiness Hazrat Ahmad (as). The present Head of the Community, His Holiness Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khalifatul-Masih V (aba) or Fifth Successor of the Promised Messiah (as).



# One of the longest-running Muslim publications in America



In 1920, the first Ahmadi Muslim missionary, Dr. Mufti Muhammad Sadiq (ra), arrived in America. In 1921, he founded the Muslim Sunrise, which stands today as one of the longest-running Muslim publications in America. The magazine seeks to open discussions on Islam and topics related to religion in general. It highlights the role of Islam in an ever-changing global society and provides a platform for public opinion on contemporary issues while presenting solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, questions, and submissions.

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Muslims follow the name of God's prophets with the prayer 'Alaihis-Salam or 'may peace be upon him,' and for the Holy Prophet Muhammad, Sallallahu 'Alaihi Wa Sallam or 'may peace and blessings of God be upon him.'

Companions of prophets who have passed away are saluted by Radiyallahu 'Anhu/a or 'may God be pleased with him/her.'

While such salutations sometimes are not set out in the text in order to facilitate reading, we encourage readers to offer these prayers as if set out in full.

## Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radiyallahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count "In the name of Allah, the Gracious, the Merciful" at the beginning of a chapter as the first verse.

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## From The Holy Qur'an

It is not possible for a man that Allah should give him the Book and dominion and prophethood, and then he should say to men: 'Be servants to me and not to Allah;' but he would say: 'Be solely devoted to the Lord because you teach the Book and because you study it.

The Holy Qur'an, 3:80

مَا كَانَ لِيَشْرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ  
وَالْحُكْمَ وَالنَّبُوءَةَ ثُمَّ يَقُولَ لِلنَّاسِ  
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ  
كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ  
الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ



## Saying of Prophet Muhammad

*(Peace and blessings of Allah be on him)*

Narrated by Jabir bin Abdullah (May Allah be pleased with him): The Prophet of Allah (May peace and blessings of Allah be on him) said:

I have been granted five [distinctions] which none of the Prophets was granted before me. [Firstly] I have been reinforced with awe extending as far as a month's journey, [secondly] the entire earth has been made for me a mosque and a means of purity, [thirdly] the booty of war has been made lawful for me; it was never made lawful for anyone before me; [fourthly] I have been granted the honour of intercession with the Lord [and fifthly] while Prophets [before me] were commissioned to their particular people, I have been sent to the entire mankind.

Reference:

Sahih al-Bukhari, Book of Tayammum



# Editorial

The Finality of the Prophet  
Muhammad (sa):

A Pillar of Faith and Unity

The concept of the Finality of the Prophethood of Muhammad (sa) is central to Islamic belief, shaping the Muslim world's theological, spiritual, and communal dimensions. Known as Khatam an-Nabiyyin, this doctrine asserts that Prophet Muhammad (sa) is the last law-bearing Messenger sent by Allah to guide humanity. No new law-bearing prophet or divine revelation will come after him, solidifying Islam as the culmination of all previous monotheistic faiths. This belief holds immense significance, not only for its doctrinal clarity but also for its role in fostering unity, preserving Islam's integrity, and guiding Muslims' personal spirituality.

The Qur'an, Islam's holy scripture, explicitly refers to Muhammad (sa) as the final prophet in Surah Al-Ahzab: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets, and Allah has full knowledge of all things" (1).

The finality of the Prophet Muhammad (sa) also implies the preservation of the Qur'an as the ultimate, unaltered word of God. Unlike previous scriptures, which Muslims believe were subject to distortion, the Qur'an remains untouched, safeguarded by Divine will. The prophetic mission of the Holy Prophet Muhammad (sa) is thus tied to the permanence of the Qur'anic message, which Muslims believe applies to all times and places.

The finality of the Prophet Muhammad (sa) is not just a theological concept but a profound source of unity, purpose, and guidance for Muslims. It safeguards the integrity of Islamic teachings, fosters a sense of collective identity, and inspires individuals to live righteous lives based on the Qur'an and Sunnah. As the final law-bearing Messenger, Muhammad (sa) completed a divine mission transcending time, offering a timeless message of faith, morality, and spirituality.

## References:

1. The Holy Qur'an, 33:41

# In The Words of His Holiness Mirza Ghulam Ahmad, The Promised Messiah and Mahdi (as)



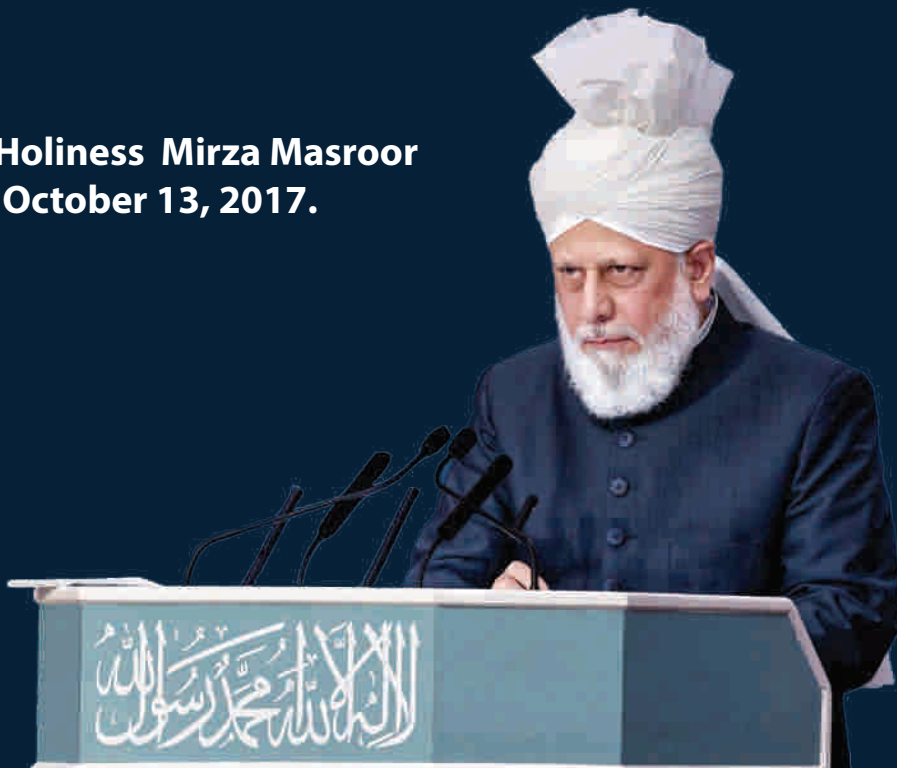
## “ HIGH STATUS OF THE HOLY PROPHET MUHAMMAD (SA) ”

The Holy Prophet, peace and blessings of Allah be upon him, surpassed all other Prophets in all noble traits—purity of heart, clear conviction, chastity, modesty, veracity, fairness, trust, and love and devotion to God—and he was the best, most complete, the most exalted, most distinct, and purest of all the Prophets. That is why, of all the Prophets, the Holy Prophet (sa) was blessed the most by God with the perfume of exceptional perfections. His heart was more magnanimous, more pure, more innocent, more enlightened, and more loving than anyone before or after him. That is why it [his heart] was deemed fit to receive the Divine revelation that is more powerful, more complete, more exalted, and more perfect than all the past or future revelations and is the biggest and widest mirror to manifest the Divine attributes.”

(Mirza Ghulam Ahmad, Surma-e-Chashm-e-Arya, Ruhani Khaza'in, vol. 2, p. 71 footnote)

**Friday Sermon delivered by by His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba) on October 13, 2017.**

## True Concept of Khataman Nabiyyeen



His Holiness Mirza Masroor Ahmad, Khalifatul Masih V (aba) recited Verse 33, Chapter 41 of the Holy Qur'an. The translation of this verse is as follows:

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets, and Allah has full knowledge of all things." (33:41)

In Pakistan, from time to time, people in the position of power weaponize the concept of Khatm-e-nabuwwat [finality of prophethood] to incite ordinary Muslims and increase their falling popularity ratings. These so-called sympathisers of Islam try to justify their incitement against Ahmadi Muslims in the name of "the honour of the Holy Prophet (sa)". To gain public popularity, various political parties incite the public against Ahmadi Muslims to further their own political agenda and vested interests. Ahmadi Muslims are a soft target for these political leaders. As far as the Ahmadiyya Muslim Community is concerned, neither have we ever asked a foreign power to grant us the status of 'Muslims' before the law and the constitution, nor have we ever begged any Pakistani government for this. We do not require a certificate from any assembly or government in order to be called Muslims. We call ourselves Muslims.

We call ourselves Muslims because we are Muslims. Allah the Exalted and His Messenger (sa) have declared us to be

Muslims. We pronounce the Kalima [declaration of faith]: [there is none worthy of worship except Allah and Muhammad is His Messenger]. We believe in every pillar of Islam and article of faith. We have faith in the Holy Qur'an and believe the Holy Prophet (sa) to be Khatam-un-Nabiyyeen as Allah the Exalted has stated in the Holy Qur'an and as I have just recited. We have firm conviction that the Holy Prophet (sa) is Khatam-un-Nabiyyeen. As a matter of fact, the Promised Messiah (as) has very clearly and elaborately written on many occasions that the person who denies the [concept of] Khatm-e-Nubuwwat, I consider him to be irreligious and outside the fold of Islam. He is neither an Ahmadi, nor a Muslim. Hence, this unrest which they create against us and this allegation which they level against us that we deny the [concept of] Khatm-e-Nubuwwat and that we, God Forbid, do not believe the Holy Prophet (sa) to be Khatam-un-Nabiyyeen, is an extremely foul allegation.

In one of his sermons, Hadhrat Khalifat-ul-Masih II (ra) said that this allegation is raised against us and we inform them of their error by saying that we do not reject the [concept of] Khatm-e-Nubuwwat and we read the Holy Qur'an, have faith and believe in the Holy Qur'an and the Holy Qur'an declares the Holy Prophet to be Khatam-un-Nabiyyeen As a matter of fact, scholars of other countries, being influenced by these so-called scholars from Pakistan, say that, God



Forbid, Ahmadi Muslims do not believe in the Holy Qur'an and consider the revelations of Mirza Sahib to be superior to the Holy Qur'an. Hence, when Arabs discover the truth for themselves and enter the fold of Ahmadiyyat by doing Bai'at [pledging initiation], they tell us that when we asked our scholars about their view regarding Ahmadiyyat, non-Ahmadi scholars told us such kind of things in that Ahmadi Muslims do not believe in the Holy Qur'an, they have made a separate Qur'an and book, they do not believe the Holy Prophet (sa) to be the last prophet, rather, they believe Mirza Sahib to be the last prophet, their Hajj is different, they do not go for Hajj, they have a different Qibla [direction of prayer] and they do not pray facing the Khana Ka'ba [house of God in Mecca]. These converts say that when we researched into this, the falsehood of these so-called scholars became exposed. Thus, by telling lies, these Maulvis are in one way doing Tabligh [preaching the true message of Islam] for us. We categorically and absolutely believe that the Holy Prophet (sa) is Khatam-un-Nabiyeen. We believe in the Holy Quran and the Promised Messiah (as) it to be the fountain of all virtues and declare the Holy Prophet(as) to be Khatam-un-Nabiyeen.

One of the revelations of the Promised Messiah (as) is: "Every virtue is found in the Holy Qur'an". Similarly, the Promised Messiah (as) also said that those who honour the Qur'an, will be honoured in heaven. The revelations of the Promised Messiah (as) are subservient to the Holy Qur'an. They carry no status independently and on their own. Similarly, there are countless extracts of the Promised Messiah (as) with regards to the Holy Prophet (sa) being Khatam-un-Nabiyeen. Apart from this, there is this revelation in which the very phrase Khatam-un-Nabiyeen has been used. Furthermore, the Promised Messiah (as) writes in his book, *Tajalliyat-e-Ilahiyyah* [Divine Manifestations] that if I was not a part of the Ummah [nation] of the Holy Prophet (sa) and would not be a follower of his, even if my deeds were equivalent to mountains, I would not have received this honour of Divine communion. This is due to the fact that now, apart from the prophethood of Muhammad (sa), every other prophethood has come to an end.

Thus, the Promised Messiah (as) is also subservient to the Holy Prophet (sa) and his revelations are also subservient to and an elaboration of the Holy Qur'an. If we, God Forbid, considered the revelations of the Promised Messiah (as) to be superior to the Holy Qur'an, then why is it that today we are making financial sacrifices for the sake of publishing translations of the Holy Qur'an? Instead of this, we should be publishing the revelations of the Promised Messiah (as). Until now, the translation of the Holy Qur'an

has been completed and published in seventy-five languages, whereas the translation into some other languages is still in progress and they will soon be published, InshaAllah. The great Islamic governments and affluent religious organisations should state that in how many different languages they have published the translation of the Holy Qur'an.

It is us Ahmadi Muslims, who understand the true meaning and spirit of Khatam-un-Nabiyeen and it is Ahmadi Muslims, who are publishing God Almighty's declaration of the Holy Prophet (sa) being the Khatam-un-Nabiyeen in various countries of the world and in their respective languages. Despite this, these people raise allegations that Ahmadi Muslims, God Forbid, deny the [concept of] Khatm-e-Nubuwwat. The Promised Messiah (as) has taught us such understanding and comprehension of Khatm-e-Nubuwwat, which these people, who claim to be the custodians of Khatm-e-Nubuwwat, cannot even come close to. The Promised Messiah (as) said in one gathering, "It should also be remembered that the allegation that is raised against me and my Jama'at, that we do not believe the Holy Prophet (sa) to be Khatam-un-Nabiyeen is a grave fabrication against us. The conviction, comprehension and insight, with which we believe the Holy Prophet(sa) to be Khatam-un-Nabiyeen, others do not even believe in the smallest fraction thereof, nor are they capable of doing so."

Whilst explaining the true essence of the meaning of Khatam-e-Nabuwwat, the Promised Messiah (as) says: "God has sent us such a Prophet (sa), who is the seal of believers, seal of the holy people and the seal of the prophets and has sent down on him this book which is the most perfect book and is the seal of all the books. The Holy Prophet (sa), who is the seal of the prophets, through him prophethood was completed. ... So all different qualities which were given to all the prophets, from Adam (as) to Jesus (as) Son of Mary were all brought together in the Person of the Holy Prophet (sa). And so it was in this way he was regarded as Khatam-un-Nabiyeen. And just like the Holy Prophet (sa) is Khatam-un-Nabiyeen [seal of the prophets], in the same way, all the various teachings of different religions and different exhortations have been perfected by the Holy Quran, and thus the Holy Quran has become Khatam-ul-Kutub."

While elaborating on the meaning of Khatam-ul-Nabiyeen, the Promised Messiah (as) says in one place: "I wish to reaffirm that the principle meaning of the expression Khatam-un-Nabiyeen is that the qualities of Prophethood beginning with Adam (as) found perfection in the Holy Prophet (sa). This is the obvious meaning. The other meaning is that the circle of the excellences of

Prophethood was completed with the advent of the Holy Prophet (sa). It is absolutely true that the Holy Qur'an perfected all the previous teachings which were incomplete and thus Prophethood also reached its perfection'

The Promised Messiah (as) says "The Seal of the Prophethood is one of the signs of the Prophethood of the Holy Prophet (sa)" The fact that the Holy Prophet (sa) is Khatam-un-Nabiyeen [Seal of the Prophets] is one of his signs and it is necessary for every Muslim to believe in it. As I mentioned before, if someone does not believe in the Khatam-e-Nabuwat then the Promised Messiah (as) says that such a person is not a Muslim, and he falls outside the fold of Islam. While confirming the true status of the term Khatam-un-Nabiyeen, and the eminence of Islam and its superiority on other religions, the Promised Messiah (as) states: "When arguments and wisdom reach their pinnacle, that is, the name given to Khatm-e-Nabuwat [finality of prophethood]. Beyond this, those who criticise are nothing short of atheists."

The Promised Messiah (as) states: "From the Arabs arose the moon that would illuminate every nation and shine its light upon every region." This is the status of the Holy Prophet (sa) that he was to enlighten every nation and every city, and his light was to reach every corner of every area. The Promised Messiah (as) states: "It is only the Quran that has the honour of succeeding over all religions of the world when dealing with the matter of Tauheed [oneness of God] and prophethood." The proofs and arguments presented by the Holy Quran with regards to Tauheed and prophethood are such that were not granted to any religion. Thus, this in turn means that the faith was perfected, and the Holy Prophet (sa) was to be the Seal of the Prophets (sa). The Promised Messiah (as) further states: "It is a true honour that such a book has been bestowed to the Muslims."

Similarly, if the advent of the Holy Prophet (sa) had not taken place then the morals, guidance, miracles, and the spiritual powers of the former prophets would have been criticized. But the Holy Prophet (sa) came and declared them to be pure. Thus, this is the reality of Khatm-e-Nabuwat that the Promised Messiah (as). This was the work of the Promised Messiah (as) and through his knowledge and training the Ahmadiyya Muslim Community is continuing this. Yet despite this, in their [the opponents] eyes we are disbelievers, and they are believers.

With regards to the true nature of his claim, the Promised Messiah (as) explains by saying: "The Seeker of Justice

should bear in mind that in no circumstance has this humble self ever been a claimant to prophethood or apostleship. Furthermore, is the use in every speech of such words with the literal meanings commonly found thereof in lexicons not indicative of heresy? Therefore, I do not like to do this as there is a possibility that thereby ordinary Muslims may be deceived. That notwithstanding, I am not able to hold back on the basis of being ordained to do so, from stating those discourses and dialogues which God Almighty has blessed me with, in which the words 'Prophethood' and 'Apostleship' were extensively used. (Since God Almighty has used these words therefore, I can't conceal them). I say this time and time again that in the words Prophet or Messenger used in the revelations in my respect are not to be implied in the actual usage of the words. In reality I bear witness with all my might that our Prophet (sa) is the Seal of the Prophets, and that after him there shall appear no prophet, new or old."

Huzoor (aba) gave many other faith-inspiring quotations from the writings of the Promised Messiah (as) elaborating the concept of Khatam-e-Nabuwat that it means that all the excellences have reached their pinnacle in the Holy Prophet (sa), who is greatest among all the prophets and messengers of God Almighty.

The Promised Messiah (as) has on countless occasions explained the true meaning of Khatam-e-Nabuwat and its true status and also his own status in respect to it. Thus, in one place he states: 'in terms of worldly examples, we can cite the example of Khatam-e-Nabuwat as the moon which starts off in the form of crescent and gradually reaches its perfect stage fourteen days later where it is referred to as Badr. Similarly, the excellences and qualities reached their perfection in the Holy Prophet (sa).'

With regards to the Pakistan [national] Assembly and the change in the wording of the constitution, a few days after it had been settled, a Member of Parliament unnecessarily made an inflammatory speech. This speech was not only intended to ignite the false honour of the members of the assembly but was an attempt to incense the general public and cause disruption throughout the country so that the entire population rises against Ahmadi Muslims. The debate against naming the University Physics Department after Professor Abdus Salam does not trouble us Ahmadis at all. If the Pakistan Assembly wish to change the name, then they can do so.

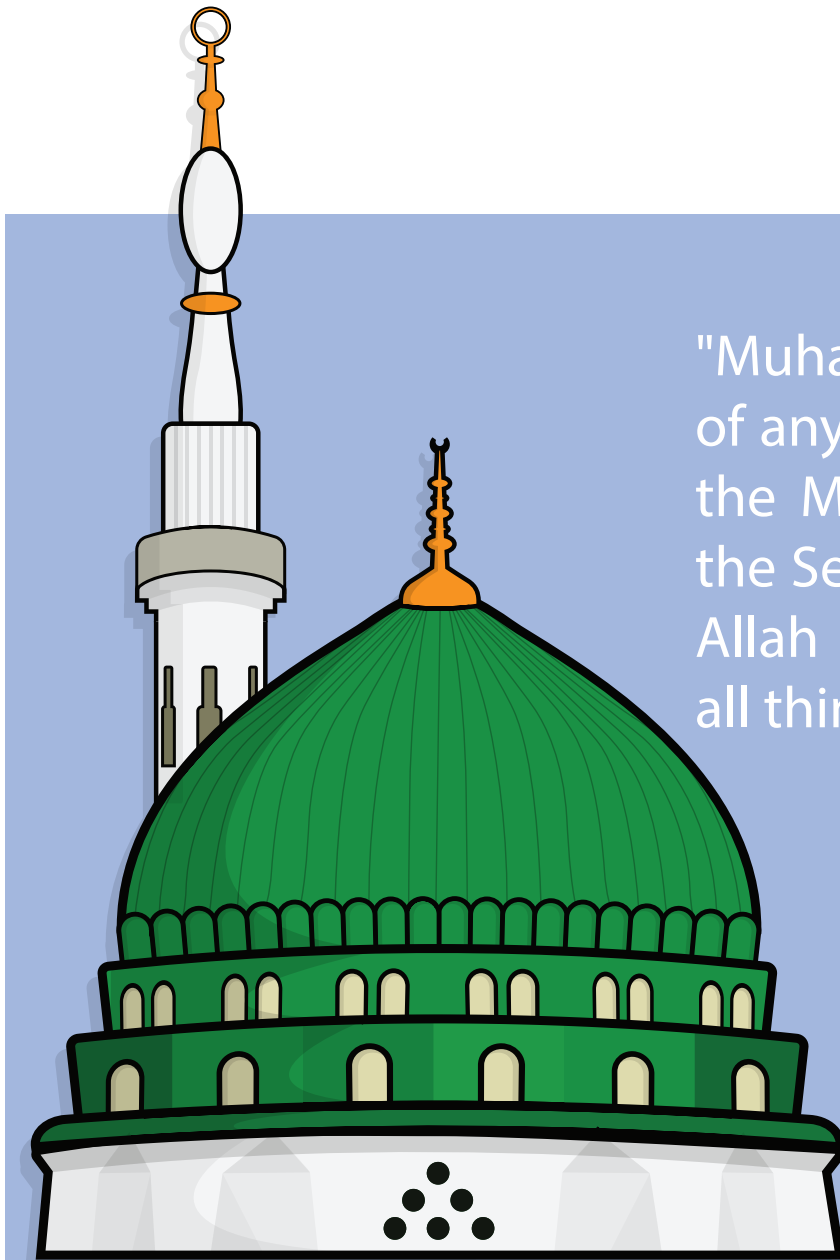
Another allegation raised against Ahmadi Muslims is that they do not serve their country and are not loyal to their people. However, I can say with full conviction that today, it is only Ahmadi Muslims who follow the teaching of



"Hubbul Watni Minal Iman" – [i.e. loyalty for one's country is part of faith] and act upon it. They are willing to sacrifice their life and wealth and are currently doing so. We do not make speeches to merely advance our political agenda, nor do we have any association with politics. We are willing to sacrifice our slives for our faith. We believe wholeheartedly that the Holy Prophet (sa) is the Seal of the Prophets. In order to protect his honour, we are ready to offer any sacrifice, and this is something we carry out, and God Willing, we shall continue to offer this sacrifice. It is the duty of the Ahmadi Muslims residing in Pakistan to pray for the country in which Ahmadi Muslims offered sacrifices from the outset, that may God Almighty protect it, and may He protect us from the oppressive tyrants and the self-indulging clerics. May Pakistan be counted amongst the liberated and civilised countries of the world.

## References:

Accessed: <https://www.alislam.org/friday-sermon/2017-10-13.html> [October 1, 2024]



"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things." (33:41)

# Ahmadi Muslims Believe in the Holy Prophet (sa) as Khataman Nabiyeen.

## A Misunderstanding Removed



It is alleged that Ahmadi Muslims do not believe the Holy Prophet Muhammad(sa) to be Khataman Nabiyyeen. This is based on a gross misrepresentation of the Ahmadiyya beliefs and I would like to present the following to remove this misunderstanding.

At the outset, I would like to state categorically that Ahmadi Muslims believe the Holy Prophet Muhammad (peace and blessings of God be upon him) to be Khataman Nabiyyeen – Seal of the Prophets, as has been stated in the Holy Qur'an; it is an awful fabrication against the Ahmadi Muslims that they do not believe in the doctrine of Khatm-i-Nabuwwat. The difference is only in the interpretation of the title and not in the title itself.

The Promised Messiah and Mahdi, the Holy Founder of the Ahmadiyya Movement in Islam (peace be upon him) says: "I swear by the glory of God and His Majesty that I am of the faithful, a Muslim and I believe in Allah, the High, in His Books, and in His Messengers and in His Angels and in Life after death. And I believe that our Prophet Muhammad, the Elect of God (peace of Allah be on him and His blessings) is the most eminent of the prophets and the Seal of Apostles." (Hamamatul Bushra, page 6)

He further says:

"The charge made against me and my Community that we do not believe the Messenger of Allah (peace be on him

and His blessings) to be the Seal of Prophets is a great falsehood. The faith, the conviction, certitude, and the utterness that characterize our belief in the Holy Prophet as the Seal of Prophets are markedly absent in the belief of these people (those who level this charge at us)." (Al-Hakam, March 19, 1905)

Many Muslims believe that the Holy Prophet Muhammad (peace and blessings of God be on him) is the last prophet and that no prophet can come after him. I shall first state and examine the arguments that are given in support of this belief, then show that this is true only in a certain sense.

The Holy Qur'an says:

"Muhammad is not the father of any of your men, but he is the Apostle of Allah and Khataman Nabiyyeen—The Seal of the Prophets." (33:41)

The real meaning of Khatam is a seal (see Tajul Aroos, Lisanul Arab, and Qamoos), and the phrase should be interpreted in the light of this meaning. Ibn Khaldun says it is wrong to interpret the word Khatam in this verse to mean the last or the end (see Muqaddama, vol. II, p. 54, Paris). He holds that the word Khatam denotes the consummation and completion of a thing, which he further explains by the words, authenticity, perfection and validity. When a seal is put to a letter, it becomes authentic





and complete. The seal may be put in the end or the beginning. According to him, therefore, Khataman Nabiyyeen would mean the truest and the most perfect of prophets and not the last in point of time. It refers to his status and place among the prophets and not to the time of his advent.

#### **Use of the word Khatam:**

In one of his sayings the Holy Prophet(sa) calls his uncle, Hazrat Abbas (ra), Khatamul Muhajireen (see Kanzul Ommal, Vol. VI, p. 178). But it does not mean that Abbas was the last Muhajir (refugee) of the Muslim world.

Similarly, Hazrat Ali (ra) is called Khatamul Auliya (see Tafsir Safi under the Qur'anic verse 33:41). Ibn Khuldun says this phrase is understood to mean that Ali was a perfect saint and not the last (see Muqaddama, vol. II pp. 165-167).

An Arab poet, Hasan bin Wahab, called Abu Tamam (the compiler of Himasa) Khatamush-Shu'ara (see Wafiyyat A'yan Li Ibn Khallikan, vol. I, p. 123, Cairo). Obviously, Abu Tamam was not the last poet. The word Khatam, therefore, used in such phrases means the best and not the last.

The context of a verse is a most important factor in determining its true meaning. If we look into the context of the words we are further assured of the same meaning.

The verse runs as follows: "Muhammad is not the father of any of your men, but he is the Messenger of God and Khataman Nabiyyeen." God is obviously refuting an objection, viz., Muhammad (peace and blessings of God be on him) has no male issue. Elsewhere we read in the Quran: "Surely it is thy enemy and not thou who shall be childless and without posterity." (108:4)

These words are said to have been revealed when Al-Aas Ibn Wayel called the Holy Prophet (sa) Abtar (having no children or posterity) on the death of his son Al-Qasim (see Jalaluddin's Commentary under verse 108:4). As an answer to this taunt of the enemies, God declared in the verse under discussion that the line of his physical male descendants is no doubt cut off by the death of his sons but as Hazrat Muhammad (peace and blessings of God be on him) is a Messenger of God, he possesses devoted followers who shall form a continuous and long line of spiritual descendants to keep his memory and name and teachings alive forever and ever.

The followers of a prophet are often described as his spiritual children. The meaning of the word Khataman Nabiyyeen must fit with this context. To say that Hazrat

Muhammad (peace and blessings of God be on him) is the last of the prophets and there shall be no prophet after him does no credit to him. His enemies could at once add an insult by saying that Hazrat Muhammad (peace and blessings of God be on him) failed to produce a progeny in the spiritual sense of the word also and thus proved himself (God forbid) barren and abtar in every respect. According to the context, therefore, the Seal of the Prophets must mean that the spiritual descendants of Hazrat Muhammad (peace and blessings of God be on him) would be of no mean order. They would, God says, attain great spiritual distinctions, so much so that by following in his footsteps, some of them would even become prophets. The Holy Prophet Muhammad (peace and blessings of God be on him) is called here the Lord Privy Seal or the Lord Keeper of the great Divine Seal of Prophethood, which not only ratifies and authenticates the office of the previous prophets but also awards the distinctive mark of prophethood to those who make themselves worthy of it (Haqeeqatul Wahy by Hazrat Mirza Ghulam Ahmad, p. 56). We read in the Bible: "The Lord will make thee the head and not the tail; thou shalt be above only and thou not be beneath." (Deuteronomy 28:13)

Therefore, being the tail of a line is no credit or distinction. Even if we take the phrase Khataman Nabiyyeen to mean the last of the prophets; we must interpret it as meaning that he is the last in the sense that he has attained a degree of perfection beyond which it is impossible for anyone to go. He has exhausted all the degrees of perfection, and none can ever excel or supersede him. He is the Head of the prophets and not the tail.

#### **No New Code:**

He is the greatest not because he appeared last of all but because he has brought a law that is absolutely final and can never be replaced or excelled. Ibn Khaldun also mentions this meaning in his Muqaddama (vol. II, p. 165, Paris). Ali Bin Muhammad Sultan Al-Qari (Mulla Ali Qari) interprets this phrase in the same sense. He says that it means that there will not come a prophet after Muhammad (peace and blessings of God be on him) who could cancel his law and who is not a follower of his (Mauzooat Kabeer, p.69).

Sheikh Mohyud Din Ibn Arabi says that the prophethood which brings law is finished with the advent of Muhammad, peace and blessings of God be on him. (Fosoosul Hikam, p. 140)

Shah Waliullah Muhaddas of Delhi writes that Muhammad (peace and blessings of God be on him) was the last of the

prophets in the sense that there will appear no one after him to promulgate a new law for the people. (Tafheemate Ilahiya, 53)

Syed Abdul Kadir Jeelani says: "The prophetic law is finished and completed with the Holy Prophet and he was called Khataman Nabiyyeen. (Al-Insanul Kamil, Ch. 36) Maulana Abdul Haye of Lukhnow says: "It is not impossible that a new prophet may appear during or after the age of Muhammad but bringing of a new code of religion is an absolute impossibility." (Dafi-ul-Wasawis fee asr ibn Abbas, p. 12)

### The Traditions:

I shall now deal with Hadith (Traditions of the Holy Prophet Muhammad (peace and blessings of God be on him) on this subject. The Holy Prophet (sa) said to Ali Ibn Abi Talibra:

"You are to me as Aaron was to Moses, except that \*Laa Nabiyya Ba'di" (Abu Dawood, Tirmidhi, Mishkat).

The last words are translated as: there is no prophet after me. edn Based on these words, it is contended that if it were really possible for anyone to become a prophet, no one could have been more deserving than Hazrat Ali (ra), who was not only a near relation of but succeeded the Holy Prophet (sa) as the 4th Khalifa. The words were uttered when the Holy Prophet (sa) was going to Tabook and appointed Hazrat Ali (ra) as the Ameer at Medina after him. Hazrat Ali (ra) was desirous of participating in the battle and did not wish to stay behind. The Holy Prophet (sa), therefore, reminded Hazrat Ali (ra) of the importance of his work by referring to Hazrat Aaron (as) who was appointed Ameer of the Israelites when Moses went to Mount Sinai. Hazrat Aaron(as) was the brother of Hazrat Moses(as) and a prophet of God. Hazrat Ali(ra) was a cousin but not a prophet. The Holy Prophet (sa) could not be blunt, but he knew he must not be misunderstood in such matters. Therefore, he added that he was not leaving a prophet behind him. The word Ba'd means behind. (see Lane's Lexicon Book I, p. 225)

The context shows that the idea was to tell Alira that he was being left behind like Hazrat Aaron(as) but he was not a prophet. The words cannot refer to any remote future. They were used and meant for that particular occasion. The word Ba'ad is often used in this sense. In verse 7:149 of the Qur'an this word is translated by Pickhall as 'after I had left you'. The word Ba'ad is also used in the sense of Ma'a, i.e., with. (Lane's Lexicon Book I, p. 225) In this sense, the sentence La Nabiyya Ba'di would mean that there was no prophet with him.

It is curious to note that in the Shia traditions, the words used are Laisa Ma'ee Nabiyyun, i.e., there is no prophet with me (Amalee). In other traditions, the words reported are quite clear. The Holy Prophet (sa) added "except that thou art not a prophet" (Kitab al-Tabaqat al-Kabir, vol. V, p. 15). There is another tradition that is very clear: "Dost thou not desire to be what Aaron was to Moses except that thou art not a prophet". (Biharul Anwar, Kitabul Manaqib, Vol. 9, Iran) Taking the word Ba'ad to mean after, we can interpret the sentence in another way. If we go into the idiom of language, we find that the words are not to be taken in their literal sense. There is another tradition where the Holy Prophet (sa) says: "When Chosroe dies, there will be no Chosroe after him, and when Kaiser dies, there will be no Kaiser after him." (Bukhari, Vol. IV, p. 91, Egypt) This is explained in Fath al-Bari, vol. VI as follows: "No Chosroe will administer the affairs of State as well as this Chosroe has done." Obviously, it cannot mean that there will be no king after the Chosroe or Kaiser.

Muhyuddin Ibn Arabi interprets La Nabiyya Ba'adi by saying that there shall be no prophet who will cancel or go against the Islamic law of Hazrat Muhammad (sa). (Fotoohati Makkiya Vol. I, p. 569; Vol. II, pp. 3, 64, 417)

Imam Muhammad Tahir Gujrati also says the same thing. (Takmila Majmaul Bihar, p. 85) Imam Sha'arani also interprets these words in the same way. (Al-Yawaqeeat Wal Jawahir, Vol. II, p. 22)

Nawab Siddique Hasan Khan states the same. (Iqtarabus Sa'a, p. 162)

Hazrat Ayesha (ra), the blessed wife of the Holy Prophet, whose position is well-known, says: "Say he is the Seal of the Prophets but do not say that there is no prophet after him". (Takmila Majmaul Bihar, p. 88) Imam Soyooti writes that Mugheera also expressed the same opinion. (Dure Mansoor) The other Hadith brought forward is:

Lau Kaana Ba'di Nabiyyeen Lakaana Umaro.

"If there were a prophet after me, it would have been Umar."

The word Ba'ad as stated earlier, also means 'with', and there is nothing here that should confine its meaning to 'after'. Therefore, the tradition should be translated as: "If there were a prophet with me it would have been Umar." In another tradition, the Holy Prophet (sa) says: "If I were not raised, it would have been you, O Umar." (Mirqat, vol. V, p. 539) Another saying is: "If I were not raised, Umar would have been raised among you." ( p.103) These traditions

would only show that Umar(ra) had an aptitude for a prophet, like Hazrat Muhammad (peace and blessings of God be on him) who brought the Islamic law. Therefore, the Hadith in question would mean that if a prophet were to bring a new law, it could have been Umar(ra). It cannot mean that there can be no prophet after Hazrat Muhammad (peace and blessings of God be on him). The Holy Prophet (sa) clearly implies the opposite in another tradition. He says: "If Ibrahim (his son) had lived, he would have been a Prophet." (Ibn Maja, Vol. I, p. 237)

He could not say this if it were absolutely impossible for anyone to become a prophet. This shows that the Holy Prophet was clear in mind about the continuity of prophethood after him. Another tradition points to the same effect when he says: "Abu Bakr is the best of men after me except that a prophet should appear." (Kanzul Ummal) The next Hadith that is brought forward is: "I am Aqib and he is one after whom there is no prophet." (Tirmidhi) The authenticity of this Hadith is very much questioned. Mulla Ali Qari, who is a recognized critic of Hadith, declares that the last portion of this Hadith is spurious. He says it appears to be the interpretation put upon the word Aqib by some reporter. (Mirqat, Vol. V, p. 367)

The next Hadith in support of this belief is: "I am the last of the Prophets, and you are the last of peoples." (Muslim) The meaning of this is explained by another Hadith, which runs as follows: "And my mosque is the last mosque." (Muslim, Kitabul Haj, Bab: Fazlis-Salat, p. 531) It is clear that the Holy Prophet did not mean that there was to be no prophet after him. Otherwise, we shall have to conclude that he did not want the Muslims to build any other mosques. Obviously, what he means is that the religion brought by him is perfect, and no one can cancel or modify it after him.

The use of the word Akhir (last) in this sense is quite common in the Arabic language. Imam Soyooti calls Ibn Taimiyya as the last of Mujtahideen (original thinkers and Jurists). (Al-Intibah Wan Nazir, Vol. III, p. 310, Hyderabad) An Arab poet uses the word Akhir (last) in the sense of perfect and unique in Himasa, Babul Adab.

It is clear from the foregoing that it is not Ahmadi Muslims alone who are interpreting the expression Khataman Nabiyyeen (Seal of Prophets) in a manner allowing the appearance of a prophet after the Holy Prophet (sa), who does not bring any new Shariah (Law) and does not attain prophethood independently but through complete obedience to the Holy Prophet Muhammad (peace and blessings of God be on him). Even recognized Muslim saints of different countries, ages, and climes, and even the

Holy Prophet himself, have understood the expression in like manner.

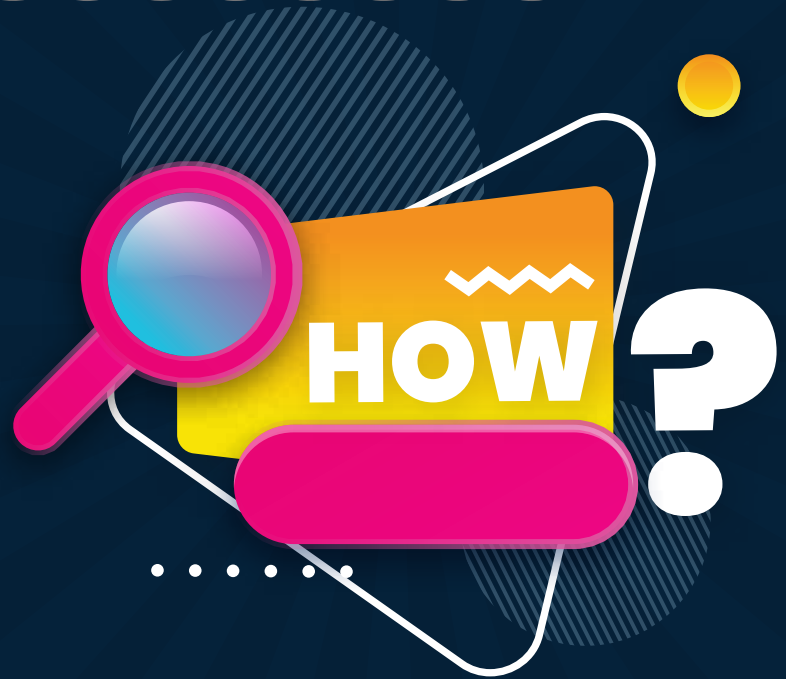
Beyond any shadow of doubt, the Ahmadiyya belief is par excellence that the Holy Prophet Muhammad (peace and blessings of God be on him) is Khataman Nabiyyeen, i.e., the Seal of the Prophets. In him, the excellences of prophethood have reached their perfection, and therefore, the door to receiving prophethood independently has closed since his appointment to this office. Henceforth, every kind of Grace is attainable only through serving him. Thus, his advent has not closed the stream of Divine Grace, but its course has been channelized through his person, which is now the new Headwork. A prophet, henceforth, shall appear only through allegiance to him, by receiving light from his light and as his shadow and reflection, and not otherwise. Hence, "all prophethood except Muhammadan prophethood has ended. No law-giving prophet shall ever come, and a prophet without law may, but only such as is primarily a follower of the Holy Prophet (Allah bless him). I am both a follower and a Prophet." (Tajalliyat-e-Ila by Hazrat Mirza Ghulam Ahmad, pp. 24-25)

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# How Does One Recognize a Prophet?

Syed Adil Ahmad



An object is best valued when it fulfills an expressed purpose. We buy troves of gadgets with the hope that each one will fulfill the purpose for which it has been designed and created.

We are no different. Though this essay is not meant to explain how the nature of our creation gives rise to a feeling of inner purpose, the summary of such a piece would serve as a principal introduction here that our bodies, our minds, and our souls have been designed to fulfill a targeted objective, namely, the recognition and worship of God.

In accordance with our design, our impressionable minds need an impresser, someone to stamp the reality of Allah into our conscience. For this, He has appointed the prophets and teachers to show us the path to the Lord of All the Worlds.

Recognizing them is a test in and of itself, a way to see whose heart is cleared of egoism that blinds them to spiritual light. There are a few parameters to keep in mind, and this is warranted because the Holy Prophet (sa) foretold of a Promised Messiah and Imam Mahdi, who was to appear to bridge the gap between mankind and its creator.

## Why Should We Recognize a Prophet?

The answer is simple; Prophets reveal the nature of God to humans and reflect Divine attributes. They are not just messengers but also models of what we can be. His Holiness Mirza Ghulam Ahmad (as), The Promised Messiah and Iman Mahdi states: "It should be remembered that it is the Prophets (peace be on them) who demonstrate the existence of God and teach people His Unity... there is a world of difference between 'ought to be' and 'is.' The Prophets alone (peace be on them) established through thousands of signs and miracles that the Transcendent Being who compromises all power does in fact exist" (1).

## Love of Mankind

An identifier of prophets is the selfless love and anguish that underpins their Divinely commissioned task of bringing the message to their people. This abiding love for their guidance qualifies as a mark of their truth and sincerity, inspiring us with their selflessness and dedication.

His Holiness Mirza Ghulam Ahmad, the Promised Messiah (as), states regarding the nature of a prophet: "On account of the extreme eagerness with which his heart is charged with sympathy for mankind, he desires by his spiritual inclination, supplication, and humility, that others too



should recognize the God who has been revealed to him so that they too may attain salvation. He sincerely offers the sacrifice of his own self and, out of the desire that mankind may be revived, strives to the utmost degree and is always ready to suffer many deaths, as is indicated in the verse: 'Haply thou wilt grieve thyself to death because they believe not'" (2).

He (as) continues to state very emotionally and powerfully: "Everyone strives for himself, but Prophets strive for others. People sleep, but the Prophets stay awake on their behalf. People laugh, and the Prophets weep for them" (3).

It is this love that would keep the Holy Prophet (sa) awake late into the night, crying for his people to reform themselves. It is this love that drove Hazrat Nuh (as) to build the Ark, the same that gave resilience to Hazrat Musa (as) as he led his people. It is this love that instilled an unending passion in the Promised Messiah (as) to write and to publish, despite the Stormfront of national opposition.

### **A Moral Revolution - Defeating the Ego**

The ability of prophets to bring a revolution to those who accept them is truly a miracle. There are thousands of books and videos on changing unwelcome habits, each with meticulous scientific explanations and protocols to follow. Still, nothing compares to the starkness of habit in the companions of the Holy Prophet (sa), for example, before and after accepting him.

Hazrat Musab bin Umair (ra) was raised in an opulent lifestyle. He had access to the finest clothing of his time, a darling of his mother; even the Holy Prophet (sa) said he was the most handsome of his time. After converting to Islam, he forsook it all and withstood the most painful of torture. His mother dissociated with him, and he literally went from riches to rags. His state would bring the Holy Prophet (sa) to tears (4).

Those who spent their days in petty squabbles now shed tears at night, gaining confidence from their Lord instead of fame and riches. His Holiness Mirza Ghulam Ahmad (as) states: "What was it that inspired them with such devotion? Whose hand was it that brought about such a change in them... on becoming the followers of the Holy Prophet (sa), they were so drawn to God, as if God dwelt within them... the spiritual attention of the Holy Prophet (sa) pulled them out of a low life into a holy one" (5).

News of the Unseen – Prophecies

Simply put, a prophet is what a prophet does, which is primarily defined by revelations, prophecies, and predictions about future events that otherwise seem unlikely to occur. This is also among the primary ways to recognize a prophet. It supports their claim of being sent by God Almighty, who exists unbound by the limitedness of human existence and thus provides access to knowledge that the most rational of minds cannot surmise. The Holy Qur'an mentions this clearly: "He is the knower of the unseen, and He reveals not His secrets to anyone, except to him whom he chooses, namely a Messenger of His. And then He causes an escort of guarding to go before him and behind him" (6).

His Holiness Mirza Ghulam Ahmad (as) mentions concerning the verse above: "It should also be remembered that the literal meaning of Nabi is 'one who discloses the unseen in consequence of being informed of it by God.' Therefore, wherever this connotation is established, the title of a prophet would be justified. A prophet is necessarily a Messenger, for if he is not a messenger, he cannot be the recipient of knowledge of the unseen, as indicated by the verse:

'He is the knower of the unseen; and He reveals not His secrets to anyone. Except to him whom he chooses, namely a Messenger of His. And then He causes an escort of guarding to go before him and behind him'" (7).

Along with the mention of Jesus (as) returning as a prophet in the latter days, His Holiness Mirza Ghulam Ahmad (as), the Promised Messiah, has used the above to show that he is also a prophet of God. He writes: "In the revelation vouchsafed to me, God Almighty has employed the expression Prophet and Messenger concerning me hundreds of times, but these expressions mean only frequent converse with God which comprises the unseen" (8).

We can see many prophecies from the Holy Prophet Muhammad (sa) and His Holiness Mirza Ghulam Ahmad, the Promised Messiah (as), demonstrating their status as prophets. One was recently mentioned in a Friday sermon delivered by His Holiness Mirza Masroor Ahmad (aba) (9). This was a powerful prophecy about the future expansion of Islam, made by the Holy Prophet (sa).

During the Battle of the Ditch, the companions of the Holy Prophet (sa) battled hunger and exhaustion while digging a trench to fend off a conglomerate army of surrounding Arab tribes. This was, so far, the most significant

assembled enemy force against Islam. The companions informed the Holy Prophet Muhammad (sa) that there was a rock they could not break. Even though the Holy Prophet (sa) himself had tied a stone to himself to withstand his hunger, he went out at their request. As he (sa) struck the rock for the first time, he proclaimed: "God is the Greatest! I have been granted the keys to the kingdom of Syria. By God, at this time, I am beholding the red-stone palaces of Syria." As he struck again, he (sa) said: "God is the Greatest! This time, I have been granted the keys of Persia, and I am witnessing the white palaces of Madaen." After bringing his axe down a third time on the rock, he declared: "God is the Greatest! Now I have been endowed the keys of Yemen, and by God, I am being shown the gates of San'a at this time." After this, the rock was finally broken (10).

These words are astounding, not just because of their eventual fulfillment but the context in which these were made. The Muslims were vastly outnumbered against their enemy in this battle. Additionally, they suffered treachery from a Jewish tribe in Madinah (Medina), who was in their alliance. To predict victory in just this battle would be (and was) in itself a remarkable prophecy, but to go further and predict the expansion of entire frontiers into lands and empires much more established and powerful is the work of a real prophet.

The United States also witnessed a prophecy made by His Holiness Mirza Ghulam Ahmad (as), the Promised Messiah and Iman Mahdi. John Alexander Dowie of Zion claimed to be appointed by God. He made claims of bringing an end to Islam and employed demeaning language against the Promised Messiah (as) and the Holy Prophet Muhammad (sa). The Promised Messiah (as) challenged him to a religious duel, a Mubahila, and prophesied a humiliating end for Dowie; the predicted circumstances came to pass where, although Dowie was over a decade younger than the Promised Messiah (as), he suffered an absolute collapse of his enterprise and eventually faced a miserable death.

## Conclusion

The Prophets of Allah Almighty are our window into His existence. Although we cannot behold Allah with our own eyes, we can sense His presence, attributes, and grandness through those to whom He has chosen to send His message. Mere recognition, however, is not enough. It is acceptance and love of these messengers that will open windows of Divine grace. Our love of Allah is dependent on the love of His Messengers.

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# What is meant by the finality of the prophethood?

Hammad Ahmad



The concept of the finality of prophethood is a cornerstone of Islamic theology, and the Ahmadiyya Muslim Community presents an interpretation that both affirms the supreme status of the Holy Prophet Muhammad (sa) while also allowing for the possibility of subordinate prophets.

Central to Islamic belief is the Qur`anic verse that declares the Holy Prophet Muhammad (sa) as the "Seal of the Prophets" (Khatam-un-Nabiyyin):

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ  
وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ  
وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

"Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things" (1).

The Arabic word "Khatam" carries rich meanings beyond that of "last." It also signifies "seal," "best," and "that which authenticates" (2). His Holiness Mirza

Ghulam Ahmad (as) expounds on this concept: "He was, therefore, bestowed a full share of the manifestations of nature and he was made Khatam-ul-Anbiya', which did not mean that no one would from then on receive any spiritual grace from him, rather that he possessed the seal of Prophethood and that without the attestation of that seal, no grace can reach anyone, and that for his people, the door of converse with the Divine would never be closed. Beside him, there is no Prophet who possesses the seal of Prophethood. It is only by the testimony of his seal that a Prophethood can be bestowed for which it is a condition that the recipient must be a follower of the Holy Prophet [peace and blessings of Allah be on him]" (3).

This illuminates how the Holy Prophet Muhammad's (sa) status as the Seal of the Prophets signifies the perfection and completion of prophetic teachings, while not necessarily precluding the possibility of individuals receiving Divine guidance within the framework of his teachings.

Thus, we must distinguish between law-bearing prophets (those who bring new religious laws) and non-law-bearing prophets (those who come to revive



and reinforce existing laws). His Holiness Mirza Ghulam Ahmad (as) explains this distinction:

“I believe sincerely in His Messenger and know that all Prophethood ended with him and that all law is comprised in his law. Yet one type of Prophethood has not ended, that is to say, the Prophethood which is granted in consequence of complete obedience to the Holy Prophet (peace and blessings of Allah be upon him) and which is illumined by his lamp. This Prophethood has not ended inasmuch as it is a reflection of his Prophethood and is given through him and is his manifestation and receives grace from him” (4).

This categorization allows for the reconciliation of the finality of the Holy Prophet Muhammad's (sa) prophethood with the possibility of future prophets who are subordinate to him and do not bring new laws.

This interpretation finds support in various Qur'anic verses that demonstrate the possibility of future subordinate prophets after the Holy Prophet Muhammad (sa). For instance:

يَبْنَىٰ أَدَمَ إِمَامًا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ  
يَقْضُونَ عَلَيْكُمْ أَمْرًا مِّنَ اللَّهِ وَرِشْقًا  
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٦﴾

“O children of Adam! If Messengers come to you from among yourselves, rehearsing My Signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.” (5)

The use of the future tense in this verse conveys the possibility of messengers appearing after the Holy Prophet Muhammad (sa). Similarly, all Muslims pray in Surah al-Fatihah:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ  
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

“Guide us in the right path — The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray” (6).

Defining the groups of people upon whom God has bestowed His blessings, another verse states:

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ  
الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ  
وَحَسَنَ أُولَٰئِكَ رَفِيقًا ﴿٧٠﴾

“And whoso obeys Allah and this Messenger of His shall be among those on whom Allah has bestowed His blessings, namely, the Prophets, the Truthful, the Martyrs, and the Righteous. And excellent companions are these” (7).

This verse establishes that through the prayer in Surah al-Fatihah and obedience to Allah and the Holy Prophet Muhammad (sa), one can attain spiritual ranks, including that of prophethood, albeit subordinate to the Holy Prophet Muhammad (sa).

This perspective on the finality of prophethood finds support in various Ahadith, which, when examined



closely, reveal a nuanced understanding of the Holy Prophet Muhammad's (sa) status and the nature of prophethood after him.

Consider the following Hadith from Sahih Bukhari: "If Ibrahim (his son) had lived, he would have been a prophet" (8).

This statement is particularly significant because the Holy Prophet Muhammad's (sa) son Ibrahim was born after he had already declared his prophethood. The implication is profound: it suggests that the possibility of prophethood remained open even after the Holy Prophet Muhammad's (sa) declaration as the Seal of the Prophets. This Hadith supports the view that while the Holy Prophet Muhammad (sa) is indeed the last law-bearing prophet, the door to subordinate prophethood remains open.

Another Hadith often cited in discussions of finality states: "I am the last of the prophets and my mosque is the last of the mosques" (9).

This Hadith emphasizes the Holy Prophet Muhammad's (sa) finality, but it is crucial to understand what "last" means in this context. Just as the Holy Prophet Muhammad's (sa) mosque was not chronologically the last mosque to be built, but rather the last center of a new religious law, his status as the "last of the prophets" can also be understood as being that of the last law-bearing prophet, the final authority in religious law.

Another Hadith provides further insight: "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him" (10).

This Hadith provides a fascinating parallel to the concept of finality in prophethood. Historically, we know that there were many Khosraus and Caesars after the time of this prophecy. What ended was not the existence of Persian and Roman rulers, but their power and authority as they had known it. As such, this Hadith suggests that what ended with the Holy Prophet Muhammad (sa) was not the existence of prophethood in general, but the independent,

law-bearing prophethood as it had existed before.

These Ahadith, when examined collectively and in-depth, present a coherent picture of the Holy Prophet Muhammad's (sa) finality. They support the view that while the Holy Prophet Muhammad (sa) is indeed the last law-bearing prophet, the possibility of subordinate prophethood continues under his authority and within the framework of his teachings. This interpretation preserves the unique and supreme status of the Holy Prophet Muhammad (sa) while also maintaining Islam as a living, dynamic faith capable of providing continued spiritual guidance through Divinely appointed individuals who serve under the mantle of the Seal of the Prophets.

The Ahmadiyya Muslim Community believes that His Holiness Mirza Ghulam Ahmad (as) fulfilled the prophecies of the coming of the Promised Messiah and Imam Mahdi. His claim to subordinate prophethood is seen not as a challenge to the finality of the Holy Prophet Muhammad (sa), but as a manifestation of his spiritual power and influence. His Holiness Mirza Ghulam Ahmad (as) explains his position: "I swear by God that I have been blessed with this spiritual station only by following the radiant rays of the light of the Chosen Prophet (sa). I have been granted the name 'Prophet' by Allah, not in its original sense [of being raised independently], but as a subordinate Prophet" (11).

This statement underscores the complete dependence of His Holiness Mirza Ghulam Ahmad's (as) spiritual status on the Holy Prophet Muhammad (sa), thereby affirming and magnifying the latter's position as the Seal of the Prophets.

This understanding of prophethood emphasizes the ongoing possibility of direct communion with Allah. His Holiness Mirza Ghulam Ahmad (as) wrote: "Do not think that God's revelation is a thing of the past and that the Holy Spirit can no longer descend as it did so in previous times. I tell you truthfully that all doors may close, but the one from which the Holy Spirit descends never shuts. Open the doors of your hearts so that the Holy Spirit may enter it. By closing the window from which the ray of light enters, you

distance yourself from this sun of your own accord. Unenlightened ones! Come forth and open this window so that the sun might itself enter you. God has not closed the paths of His worldly blessings in this age. Rather, He has increased them. Do you then think that the paths of the blessings of heaven, which you sorely need at this time, have been closed by Him? Most certainly not! Rather, this door is wide open” (12).

This perspective encourages Muslims to strive for spiritual excellence and maintain a living relationship with Allah, while firmly adhering to the finality of Islamic law as revealed to the Holy Prophet Muhammad (sa).

The interpretation of “Khatam” in “Khatam-un-Nabiyyin” is crucial to this understanding. The great Islamic scholar, Imam Raghīb al-Isfahani, in his renowned lexicon “Mufradat Alfaz al-Quran,” explains: “The word 'Khatam' when used with 'tashdeed' (emphasis) signifies the instrument of sealing, and when used without 'tashdeed' it gives the meaning of the act of sealing. Both these meanings are applicable to the Holy Prophet” (13).

This linguistic analysis supports the understanding that the Holy Prophet Muhammad's (sa) status as the Seal of the Prophets (Khatam-un-Nabiyyin) is about his supreme spiritual rank and his role as the authenticator of all future spiritual truths, not merely about being chronologically last.

This understanding of prophethood is not without historical precedent in Islamic thought. The renowned Sufi master, Muhyiddin Ibn Arabi, wrote in his magnum opus “Al-Futuhat al-Makkiyya”: “The prophethood which ended with the Messenger of Allah, peace be upon him, is the prophethood of legislation and the law. But the general prophethood, from which legislative prophethood is particular, will never be cut off” (14).

This view, coming from one of the most respected figures in Islamic mysticism, demonstrates that such ideas have roots in traditional Islamic thought.

Thus, the Ahmadiyya Muslim understanding of the finality of prophethood offers an interpretation of Islam that preserves the supreme status of the Holy Prophet Muhammad (sa) as the Seal of the Prophets while keeping open the channels of Divine communion and spiritual advancement. By distinguishing between law-bearing and non-law-bearing prophethood, it presents a theological framework reconciling seemingly contradictory Islamic teachings.

This perspective emphasizes the continued relevance of Divine guidance while maintaining the absolute finality of Islamic law as revealed to the Holy Prophet Muhammad (sa). It invites Muslims to reflect deeply on the nature of prophethood, the ongoing spiritual legacy of the Holy Prophet Muhammad (sa), and the potential for continued Divine communion in the modern age.

The Ahmadiyya Muslim view on the finality of prophethood thus offers a framework for understanding Islam as a living faith, capable of addressing the spiritual needs of humanity in all ages while firmly anchored in the teachings of the Holy Qur'an and the Holy Prophet Muhammad (sa).

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# Poetry Corner

## Love of Prophet Muhammad (sa)

Hadrat Mirza Ghulam Ahmad (as), the Promised Messiah and Mahdi, wrote the Arabic Qasidah [lyric poem] in his book "A'ina'-e-Kamalat-e-Islam" addressing the Holy Prophet Muhammad (sa), expressing his love for him and praising him for his high moral and spiritual qualities, his beauty, his beneficence and the spiritual revolution that he brought about in the lives of pre-Islamic Arabs who were plunged in the darkness of evil and were a decadent society.

Taken from: "The Commentary of al-Qasidah" pp 7-24, Commentary by Maulana Jalal-ud-Din Shams, Islam International Publications Ltd., First published in U.K. in 2013.



O you who are the fountain of Allah's beneficence and divine understanding;  
People throng towards you like the thirsty rushing towards water.

O you who are the ocean of the Grace of the Benefactor and Bountiful God;  
People flock to you with empty cups in their hands.

O you the sun of the kingdom of beauty and virtue;  
You have illuminated the deserts as well as the cities.

A nation was blessed by having been able to see you,  
while many heard of the full moon which has captivated my heart.

People shed tears when they fondly reminisce of your grace and beauty;  
A fire consumes their hearts due to the pains of separation.

I see their hearts are in such anxiety as if they have reached their throats;  
I see that their eyes are flowing with tears.

O you who are the sun and moon of light;  
You have illuminated the day and the night.

O our full moon and sign of the Gracious God;  
O the best of all guides, the bravest of the brave.

I find such a glory in your sparkling countenance;  
That surpasses all human excellence.

The wise chose your company and followed you;  
And the truthful relinquished their hearths and homes to be with you.

They chose you, and abandoned their friends;  
They distanced themselves from their families.

They bid farewell to their base desires, and self-indulgence;  
They discarded all their material belongings.

When the clear signs of the truth of their Prophet became manifest upon them,  
Their base desires were shattered to pieces like smashed idols.

They became enlightened in the pitch darkness of night;  
And Allah saved them from being engulfed in a raging storm of torment.

The fury and wrath of the opponents attempted to grind them to dust;  
But the mercy of their Beneficent Lord sustained them and they remained steadfast.

The despicable and accursed of the earth looted all their belongings;  
But their faces gleamed upon receiving the pearls of the Qur'an.

They thoroughly cleansed their souls of all impurities;  
And moved forward to gain the wealth of unflinching faith.

In battle, they stood with the Messenger in ranks.  
Intoxicated in love, they marched forward to the battlefield.

The blood of sincere lovers was shed under the sword;  
Like the blood of sacrificed animals flowing under the knife,

They came to you looted and naked,  
And you clothed them with the cloak of faith.

You found them dirty like a heap of dung;  
And transformed them into a piece of pure gold.

And the wilderness of Arabia was transformed into such a garden;  
The streams of which are pleasant and sweet, and the trees of  
which are laden with fruits.

The towns of Arabia awoke to life once again;  
Leaving the days of death and drought behind.

The men of Hijaz, who were given to the love of women;  
You made them satiated in with love of the Gracious God.

Only two additions had made the Arabs blind:  
Wine and women were all that they sought.

Concerning women clear commandments were laid down;  
Prohibiting men marrying those who were prohibited by the  
Qur'an.

And you laid waste the drinking places;  
And you closed down the drinking of all the towns.

Many were those who were given to boozing;  
But you made them drunk with the wine of faith.

Many were addicted to playing music,  
But you made them enjoy the bliss of converse with the Gracious  
God.

Many were those who lusted for perfumed women,  
But you made them adore the Book of God.

With one look you resurrected to life the dead of ages;  
Who can equal you in your glory?

They abandoned the pleasures of the evening wine;  
And embraced the joy of prayers in nights of grief

Earlier, they were bewitched by the charms of musical instruments;  
They were held like captives who cannot move.

Their pleasure resorts were their music chambers;  
At times they would flirt with women or indulge in heavy drinking.

They had no worry but the thought of pretty, singing women;  
Or of wine and wine pots.

They were eager to violate peace and order due to their ignorance;  
And were quite pleased to live in dirt and filth.

Due to ignorance, two were the major faults they were known by:  
the obstinacy of a donkey and the ferocity of the wolf.  
It was then O sun of guidance, that you arose on the horizon,  
To give them light and benevolence with your lustrous face.

You were sent by your Lord, the Noble, the Beneficent,  
At a time when evil and vice deluged.

What a noble man! What a man of glory!  
His breath smells like the fragrance of sweet basil.

The Protector (God) is visible in his face;  
And all of his virtues shine in great glory.

That is why he is beloved. Indeed his beautiful virtues demand;  
That he be adored to the exclusion of all.

Of noble character, revered, bounteous, friend of the God-fearing;  
He excels all in the field of virtue.

In excellence and beauty, he surpasses all;  
And in glory and cheerfulness of heart.

Without any doubt, Muhammad (sa) is the best of the best—  
A man of extreme generosity, the soul and strength of the nobles,  
the elect among the elite.

All noble virtues culminated in his person,  
The blessings of all times reached their apex in him.

By God, Muhammad (sa) is the vicegerent of God,  
And through him alone can one reach the royal court of God.

He is the pride of the pious, the holiest;  
He is the pride of the spiritual legions of men of virtue.

He excels all those who were close to God,  
Indeed, excellence is a matter of noble deeds, and not limited to  
time.

Reflect! The drizzle precedes the heavy rain.  
Yet drizzle is drizzle and rain is rain.

He is the unchallenged archer. His arrows do not miss the target,  
They are dead set on killing Satan.

He is a garden and I see that his fruits  
And clusters have been brought within the easy reach of my heart.

I found him to be an ocean of truth and guidance;  
I found him to be a pearl of lustre and light.



# Ahmadi Muslim Mosques in the USA



Bait-ul-Hameed Mosque - Chino CA



Yousuf Mosque - Tucson AZ



Ahmadiyya Mosque - Pico Rivera LA



Bait-ul-Aman Mosque - Hartford CT

## **AZ – Phoenix - (Bait-ul-Aman Mosque)**

2035 W Elliot Rd, Chandler, AZ 85224-1717

## **AZ – Tucson - (Yusuf Mosque)**

1111 N Queen Ave, Tucson, AZ 85705-7320

## **CA – Bay Point - (Bait-us-Salaam Mosque)**

520 Pacifica Ave, Bay Point, CA 94565-1330

## **CA – Los Angeles (Chino) - (Bait-ul-Hameed Mosque)**

11941 Ramona Ave, Chino, CA 91710-1661

## **CA – Los Angeles (Pico Rivera) - (Ahmadiyya Mosque)**

7419 Passons Ave, Pico Rivera, CA 90250-6107

## **CA – San Diego Salat Center**

7576 Trade Street, Suite D, San Diego, CA 92121

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926 Evans Rd, Milpitas, CA 95035-3409

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## **DC – Washington - (Fazl Mosque)**

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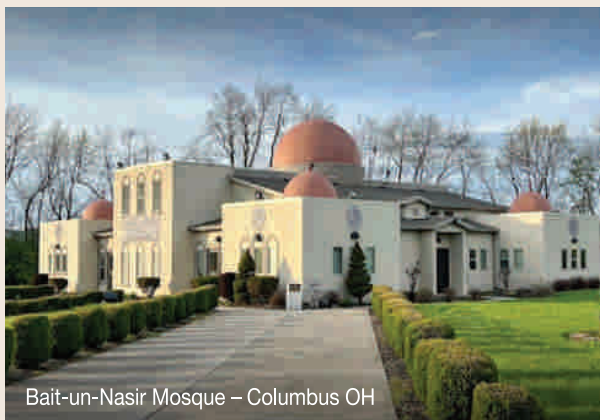
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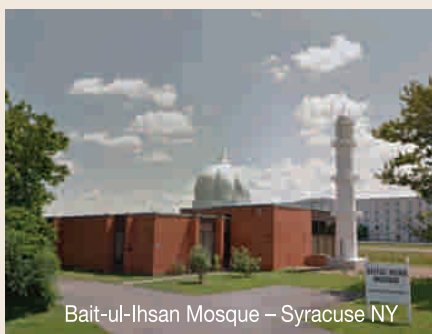
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 10401 W Oklahoma Ave, Milwaukee, WI 53227

# 10 Conditions of Bai'at (Oath of Initiation)



When his Holiness Mirza Ghulam Ahmad (peace be on him) was divinely instructed to take the Oath of Initiation and start a Jama'at, he published an announcement on 1 December 1888, paraphrased below:

"Another message that I wish to convey to the people at large, and to my Muslim brothers in particular, is that I have been commanded to take an oath of Initiation [bai'at] from seekers of truth who wish to acquire true faith and purity; who yearn to find the path to Allah's love..."

01

That till the last day of his life, he shall abstain from **Shirk** (associating any partners with Allah).

02

That he shall keep away from falsehood, cruelty, adultery, dishonesty, disorder, rebellion and every kind of evil

03

That he shall offer Prayers (**Salat**) five times daily

04

That he shall not inflict injury on any of Allah's creatures

05

That he shall bear every hardship for the sake of Allah

06

That he shall not follow vulgar customs, and shall guard against evil inclinations

07

That he shall discard pride and haughtiness, live in humility and meekness

08

That he shall hold his faith, dignity, and the welfare of Islam dearer than his own life, wealth and children

09

That he shall have sympathy for all of God's creatures, and devote his talents to their welfare

10

That he shall establish brotherhood with him (i.e., Ahmad), obeying him in all good things, and firmly adhere to these rules until the last breath of his life

The list provided here gives an overview and abbreviated version of the Ten Conditions of the Bai'at. Please see the full text of the Ten Conditions of Bai'at at: <https://www.alislam.org/articles/conditions-initiation-baiat/>





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